THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Seek ye first the kingdom of God and his righteousness.*"—JESUS CHRIST.

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PROTESTANTS DEFENDING POLYGAMY.

BIBLE ARGUMENTS ADDUCED BY PROTESTANT MINISTERS IN DEFENCE OF POLYGAMY OR PATRIARCHAL MARRIAGE.

It may have been supposed by many that the Latter-day Saints are the only people in Christendom who assert the purity and the divine ordination and sanctity of polygamy, but such is far from the case, as every person will be convinced who reads and reflects upon what we are now proceeding to lay before the public in the present article. We make the following extracts from a work published on "India, Ancient and Modern," by David O. Allen, D.D., Missionary of the American Board, for twenty-five years in India, &c. They are published in his work in an appendix devoted to the subject of Polygamy. This subject was taken into consideration by the Calcutta Missionary Conference, composed of Missionaries from various sects of England and America, and including Episcopalians, Presbyterians, Baptists and Congregationalists, in consequence of the application of converts in India, who had been legally married to several wives, and who had given credible evidence of their personal piety, to be admitted into the church. After frequent consultations and much consideration the Conference unanimously came to the following conclusion:

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the church."

The arguments which we quote below are advanced in Dr. Allen's work as a justification of this action of the Conference of Protestant Missionaries on the subject.

"To those who have doubts in respect to the intrinsic moral lawfulness of plurality of wives, as it existed among the ancient Jews, and who wish further to examine this subject, the consideration of the following extracts from a work called 'Thelyphthora,' published anonymously * many years ago in England, is recommended. The author of this work says:

"'The best and fairest, and indeed,

* This extraordinary work, though published anonymously, was generally understood to be written by the Rev. Martin Madan, Chaplain of the Lock Hospital in London. He was a man of some musical talent; he composed the tunes "Denmark" and "Denbigh;" the first is commonly sung to the hymn, "Before Jehovah's awful throne;" the latter to that commencing with "From all that dwell below the skies." He was also the author of a translation of Juvenal and Persius, with notes, 2 vols.; "A commentary on the articles of the Church of England;" "Thoughts on Executive Justice;" and "Letters to Dr. Priestly." He died in 1790.

the only way, to get at the truth, on this, as on every occasion where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see that more than one wife, notwithstanding the seventh commandment, was allowed by God himself, who, however others might take it, must infallibly know His own mind, be perfectly acquainted with His own will, and thoroughly understand His own law. If he did not intend to allow a plurality of wives, but to prevent and condemn it, either by the seventh commandment, or by some other law, how is it possible that He should make laws for its regulation, any more than He should make laws for the regulation of theft or murder? How is it conceivable that He should give the least countenance to it, or so express His approbation, as even to work miracles in support of it? For the making a woman fruitful who was naturally barren must have been the effect of supernatural power. He blessed, and in a distinguished manner owned, the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is?

"'As to the first, namely, His making laws for the regulation of polygamy, let us consider what is written in Exodus 21, 10. If he (*i.e.*, the husband) take him another wife (not, in so doing, that he sins against the seventh commandment, recorded in the preceding chapter, but), her food, her raiment (*i.e.*, of the first wife), and her duty of marriage, he shall not diminish. Here God positively forbids a neglect, much more the divorcing, or putting away of the first wife, but charges no sin in taking the second.

"'2dly. When Jacob married Rachel she was barren, and so continued for many years; but God did not leave this as a punishment upon her for marrying a man who had another wife. It is said, Gen. 30, 22, that God remembered Rachel; and God hearkened unto her, and opened her womb, and she conceived and bare a son, and said, God hath taken away my reproach. Surely this passage of Scripture ought to afford a complete answer to those who bring the words of the marriage bond as cited by Christ, Math. 19, 5—"they twain shall be one flesh"—to prove polygamy sinful, and should lead us to construe them, as by this instance and many others the Lawgiver himself appears to have done; that is to say, where a woman, not betrothed to another man, unites herself in personal knowledge with the man of her choice, let that man's situation be what it may, they twain shall be one flesh. How, otherwise, do we find such a woman as Rachel united to Jacob, who had a wife then living, praying to God for a blessing on her intercourse with Jacob, and God hearkening to her, opening her womb, removing her barrenness, and thus by miracle taking away her reproach? We also find the offspring legitimate, and inheritors of the land of Canaan; a plain proof that Joseph and Benjamin were no bastards, or born out of lawful marriage*. See a like palpable instance of God's miraculous blessing on polygamy in the case of Hannah, 1 Sam. i. and ii. These instances serve also to prove that, in God's account, the second marriage is just as valid as the first, and as obligatory; and that our making it less so, is contradictory to the Divine wisdom.

"'3dly. God blessed and owned the issue. How eminently this was the case with regard to Joseph, see Gen. 49, 22-26; to Samuel, see 1 Sam. 3, 15. It was expressly commanded that a bastard, or son of a woman who was with child by whoredom, should not enter into the congregation of the Lord, even to his tenth generation. (Deut. 23, 2.) But we find Samuel, the offspring of polygamy, ministering to the Lord in the tabernacle at Shiloh

* If polygamy was unlawful, then Leah was the only wife of Jacob, and none but her children were legitimate. Rachel as well as Bilhah and Zilpah were merely mistresses and their children six in number were bastards, the offspring of adulterous connection. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's wives (Gen. 37, 2). God honoured the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of seven of the tribes of the nation, and gave them equal inheritance in Canaan.—D. O. ALLEN.

even in his very childhood, clothed with a linen ephod, before Eli the priest. See this whole history, 1 Sam. i. and ii. Who, then, can doubt of Samuel's legitimacy, and consequently of God's allowance of, and blessing on, polygamy? If such second marriage was, in God's account, null and void, as a sin against the original law of marriage, or the seventh commandment, or any other law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount to no marriage at all; and if no marriage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we should have found her and her husband Elkanah charged with adultery, dragged forth, and stoned to death; for so was adultery to be punished. All this furnishes us with a conclusive proof, that the having more than one wife with which a man cohabited, was not adultery in the sight of God; or, in other words, that it never was reckoned by Him any sin against the seventh commandment, or the original marriage institution, or any other law whatsoever.

"'4thly. But there is a passage (Deut. 21, 15) which is express to the point, and amounts to a demonstration of God's allowance of a plurality of wives. If a man had two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the first born be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is, indeed, the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, and the right of the first-born is his. On the footing of this law, the marriage of both women is equally lawful. God calls them both wives, and He cannot be mistaken; if he calls them so, they certainly were so. If the second wife bore the first son, that son was to inherit before a son born afterwards of the first wife. Here the issue is expresly deemed legitimate, and inheritable to the double portion of the first-born; which could not be, if the second marriage were not deemed as lawful and valid as the first.

"'5thly. To say that a plurality of wives is sinful, is to make God the author of sin: for not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to say, or even to think, that this is chargeable upon Him who is of purer eyes than to behold evil, and who cannot look on iniquity? (Hab. 1, 13.) God forbid.

"When God is upbraiding David, by the prophet Nathan, for his ingratitude to his Almighty benefactor (2 Sam. xii.) he does it in the following terms:—ver. 8—I gave thee thy master's house, and thy master's wives unto thy bosom, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things.

"Can we suppose God giving more wives than one into David's bosom, who already had more than one, if it was sin in David to take them? Can we imagine that God would thus transgress (as it were) His own commandments in one instance, and so severely reprove and chastise David for breaking it in another? Is it not rather plain, from the whole transaction, that David committed mortal sin in taking another living man's wife, but not in taking the widows of the deceased Saul? and thus, therefore, though the law of God condemned the first, yet it did not condemn the second?

"'6thly. When David took the wife of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, he takes the same woman, though he had other wives before, and no fault is found with him; nor is he charged with the least flaw of insincerity in his repentance on that account. The child which was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, God struck to death with his own hand (2 Sam. 12, 15.) Solomon, born of the same woman, begotten by the same man, in a state of a plurality of wives, is acknowledged by God himself as David's lawful issue (1 Kings 5, 5) and as such set upon his throne. The law

which positively excluded bastards, or those born out of lawful wedlock, from the congregation of the Lord, even to the tenth generation (Deut. 23, 2) is wholly inconsistent with Solomon being employed to build God's Temple—being the mouth of the people to God in prayer—and offering sacrifices in the Temple at his dedication—unless David's marriage with Bathsheba was a lawful marriage—Solomon, the lawful issue of that marriage—consequently a plurality of wives no sin, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under any disqualification from the law above mentioned, he is appointed by God Himself to build the Temple (1 Kings 8, 19). His prayer is heard, and the house is hallowed (chap. 9, 3), and filled with such glory, that the priests could not stand to minister (chap. 8, 11). Solomon, therefore, as well as Samuel, stands as demonstrable proof, that a child born under the circumstances of a plurality of wives is no bastard—God himself being the judge, whose judgment is according to truth.

"'A more striking instance of God's thoughts on the total difference between a plurality of wives and adultery, does not meet us anywere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

"'When David took Bathsheba, she was another man's wife, the child which he begat by her in that situation was begotten in adultery—and the thing which David had done displeased the Lord (2 Sam, 11, 27). And what was the consequence? We are told (2 Sam. 12, 1) the Lord sent Nathan the prophet unto David. Nathan opened his commission with a most beautiful parable, descriptive of David's crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds mercy—his life is spared (ver. 13). Yet God will vindicate the honour of His moral government, and that in the most awful manner—the murder of Uriah is to be visited upon David and his house. The sword shall never depart from thine house (ver. 10). The adultery with Bathsheba was to be retaliated in the most aggravated manner. Because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife, thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives and give them unto thy neighbour before thine eyes; and he shall lie with thy wives in the sight of the sun; for thou didst it secretly, but I will do this thing before all Israel, and before the sun. All this was shortly fulfilled in the rebellion and incest of Absalom (chap. 16, 21, 22). And this was done in the way of judgment on David for taking and defiling the wife of Uriah, and was included in the curses threatened (Deut. 28, 30) to the despisers of God's laws.

"As to the issue of David's adulterous commerce with Bathsheba, it is written (2 Sam. 12, 15), The Lord struck the child that Uriah's wife bare unto David, and it was very sick. What a dreadful scourge this was unto David, who could not but read his crime in his punishment, the following verses declare—wherein we find David almost frantic with grief. However the child's sickness was unto death, for (ver. 18) on the seventh day the child died.

"'Now, let us take a view of David's act of taking a plurality of wives, when, after Uriah's death, he added Bathsheba to his other wives (ver. 24, 25). And David comforted Bathsheba his wife, and went in unto her and lay with her, and she bare a son, and he called his name Solomon (that maketh peace and reconciliation or recompence), and the Lord loved him. Again we find Nathan, who had been sent on the former occasion, sent also on this, but on a very different message. And he (the Lord) sent by the hand of Nathan the prophet, and he called his name Jedediah (Dilectus Domini—Beloved of the Lord), because of the Lord—*i.e.*, because of the favour God had towards him (ver. 24).

"'Let any read onward through the whole history of Solomon; let them consider the instances of God's peculiar favour towards him already mentioned, and the many others that

are to be found in the account we have of him; let them compare God's dealings with the unhappy issue of David's adultery, and this happy offspring of Bathsheba, one of his many wives, and if the allowance and approbation of the latter doth not as clearly appear as the condemnation and punishment of the former, surely all distinction and difference must be at an end, and the Scripture itself lose the force of its own evidence.

[TO BE CONTINUED.]

DISCOURSE BY PRESIDENT GEO. A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 25, 1869.

REPORTED BY DAVID W. EVANS.

(*From the Deseret News.*)

[CONCLUDED FROM PAGE 605.]

In the fall of 1847 about seven hundred waggons, laden with families and provisions arrived at this place. The commencement of Salt Lake City was the building of a fort, enclosing ten acres with buildings with the doors opening inwards; then enlarging by the addition of about twenty acres on the south. This point is now included in the Sixth Ward, and is designated as the "Old Fort Block." The planting of a few potatoes was the commencement of our agricultural labours; they matured so far as to serve for seed the next season; all our provisions had to be brought in wagons from the Missouri river, and it had to be handled with the greatest economy; the people roamed over the hills and plains and gathered up for food such roots as the Indians used; they also ate thistles and anything and everything that would afford the least sustenance. The country was almost entirely destitute of game; and in the following season, when the crops were about half or two-thirds grown, large black crickets, in immense numbers, came down from the hill sides and devoured them. The people tried to fence them out with water ditches, but their labours were in vain, and a great many gave it up; finally, when all seemed to be lost, God, in His mercy, came to the rescue and sent flocks of gulls from the Lake which devoured the crickets. They would fill themselves with crickets, and vomit them up again, and fill themselves again until not a cricket was left, and the crops were saved. We have suffered very little from that time with that species of crickets, though at times our crops have suffered severely through the ravages of the flying grasshopper. When we came here, we found that we were compelled to adopt a system of irrigation in order to raise crops of any kind. None of us were acquainted with the art of irrigating, none who came here with the first settlers ever having had anything to do with it. It was necessary, therefore, to go to work, in the dark as it were. However, we did as well as we could. Much of the grain raised the first season had to be pulled, the straw was so short that it could not be cut. It was three years before a good crop was raised, and during that time everything that could be used for food had to be used, including rawhide and roots, and even then we were compelled to have recourse to a system of rationing in order to eke out our scanty supplies. In 1850, we had an abundant harvest, which put an end to the necessity of serving out rations.

It is well known that Col. Fremont, in travelling across this country, would sometimes let his men starve to death. There was no necessity for this, it was the result of recklessness and carelessness on his part. Had he taken the pains to estimate the probable extent of his journeys, and had issued his provisions in rations, there would have been no need for any of his men to perish. This was the course pursued by the inhabitants of this Territory

until they numbered twelve thousand.

In the year 1855, the grasshoppers or flying locusts came down and destroyed the crops, and left the inhabitants little grain to subsist upon but the surplus of preceding years. The winter of '55-6 was very severe. A great many cattle perished on the range, the result was provisions were very scarce, and almost every man in the Territory was reduced to the necessity of issuing rations to his family, if he could get them; and in order to prevent anybody from suffering monthly fasts were proclaimed in all the congregations of the Saints throughout the Territory, and the people were called upon to contribute a day's provisions, which was distributed to those who had none, and in this way no person amongst us perished for want of food or suffered so as to injure his constitution.

It is on record that during these years the people generally were remarkably healthy. But the question is what could hold them together under such circumstances? It was the love of the truth. While this scarcity was here gold was being developed in California, affording great inducements for our people to go there and make their fortunes. Also great quantities of land were thrown into the California market at low rates, and every kind of inducement to go there was held out to the Latter-day Saints; but rather than do so, with very few exceptions, they preferred to stay here and live on rations. It was nothing but the religion of Jesus Christ that enabled them to abide here, and unitedly battle against the difficulties of a sterile country.

"By their fruits ye shall know them," it is said; and again, "Do men gather grapes from thorns or figs from thistles?" The fruits which the Mormon religion bears are unity, peace, and good order. Our cities, towns, and settlements from the days of our first commencement in Jackson County to the present time have been models of peace, good order, and harmony. I doubt whether any other people but the Latter-day Saints could have reclaimed this country. The irrigation system requires the utmost unity and forbearance, for in times of scarcity of water it has to be nicely divided out by the hour, or so long to each particular person; and when a man sees his grain burning up through scarcity of water he has got to be a pretty good Latter-day Saint if he refrains from quarrelling over it. I do believe that the Gentiles, under these circumstances, would have killed each other with their hoes over the water ditches. Our experience teaches us that in the early settlement of a country more water is required for the first few years than subsequently; as the land becomes packed and settled, and the ditches settled to their places, less water is required, consequently these difficulties grow less. It is also in our experience that floods are very destructive to dams and ditches, necessitating a heavy yearly outlay in repairing them; but when a man has his farm or garden situated on a stream that heads in eternal snow, he feels very sure that the water is at his control and he can produce a crop; though, through the ravages of the grasshoppers and other causes, we are compelled to endorse the doctrine, though Paul may plant and Apollos water, it is God that gives the increase.

As I said before, "By their fruits ye shall know them." A religion which will make good men under such trying circumstances, and which will enable them to be united in meeting the different trials, difficulties and dangers which they have to encounter, and which will enforce upon them the strictest temperance, and the most rigid morality and good order, is certainly a true religion. We say to our friends who visit us, See for yourselves; judge for yourselves; see the fruits of our labours in this land. Travel from north to south, from east to west, visiting our settlements! Witness the absence of corruption, idleness, and dishonesty, and witness the uniform temperance and morality of the inhabitants. This is the work of the "Mormon" religion. While the Territories around have been busily engaged developing their vast mineral resources, here agriculture has been the chief pursuit of the people, and nothing but the faith of the Latter-day Saints has induced them to remain.

Up till within a few months past

everything brought here had to be brought with ox or mule teams from navigation in the east for a thousand or twelve hundred miles; and from the west it was a greater labour than from the east on account of the desert character of the country. We have now greater advantages than we have had heretofore, which we certainly rejoice in.

While this country belonged to the Republic of Mexico we came here and brought the flag of our country and unfurled it; we planted her institutions and organized a Provisional State under a Constitution adopted by us; and extended the protection of a very rigid police throughout the entire country for hundreds of miles.

We had influence over the Indians by which we could preserve peace; and the protection to life has been greater through the Mountains, and the danger from interruption less, for a large portion of the time, than in some of the streets of New York. God gave us influence to bring about this state of things with the Indians. We have acted toward them in a spirit of justice and have been enabled to exercise over a large extent of country this kind of sway, although it has been frequently interrupted by persons passing through who have had very little interest in anything save in leaving hostile foes on our hands.

On September 9th, 1850, an act of Congress was passed, extending over this Territory the laws of the United States. Up to that period we had been a Provisional State. We had coined money—organized a legislature and judiciary, also counties and municipalities and all the branches necessary for carrying on a State Government. In 1852, through the appointment of officers, we had a Territorial Government in full operation, and have had it from that day to this.

It has been said that had it not been for our religion we should have been admitted into the Union. If our religion keeps us out of the Union, I suppose we shall have to stay out. But we hope the day is not far distant when the intolerant feelings of our countrymen will be so modified that they will be as willing to have religious men have part in the affairs of the government as any others. So far as this principle is concerned, however, we await our time. We love the Constitution of the United States, and all laws made in pursuance thereof. We believe the form of government in our own country to be the best on the face of the earth; it only requires to be lived up to. When that day comes we can return to our cherished homes in Missouri and build our temple in Jackson County.

May God hasten the day is my prayer in the name of Jesus. Amen.

"Do you think, doctor," asked an anxious mother, "that it would improve little Johnny's health to take him to the springs and let him try the water?" "I haven't a doubt of it, madam." "What springs would you recommend, doctor?" Any springs, madam, where you find plenty of soap."

Admiral Prince Menschikoff was conversing one day with Prince O——, when the latter said, "There is no God." The Admiral retorted, "You utter a blasphemy." "Very well," rejoined the Prince; "but what if the Emperor should repeat to you the very same thing?" "That would alter the case," replied Menschikoff; "his Majesty knows more about it than I do."

Too Bad of the Doctor.—One Sabbath afternoon, the eloquent minister of the West Parish, in his closing prayer, referred to the long-prevailing drought and earnestly besought the Divine Giver of all good to vouchsafe some reasonable and much-wished-for rain. Immediately rain began to fall—the first for many weeks—and for a short time it fell like a shower bath. Meantime, the church service having concluded, the congregation was dismissed, and then came the scramble for umbrellas. One lady who had no umbrella with her commenced to gather the skirts of her gown over her head before quitting the church vestibule, at the same time remarking to a neighbour, "Eh, wumman, isn't it too bad o' the doctor? he might hae lotten us hame first."—*Greenock Telegraph.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 25, 1869.

INCONSISTENT.

THERE is a great deal of inconsistency manifested by many people towards the Latter-day Saints. When the results of Mormonism are considered with anything like impartiality or candour, the tribute of admiration is at once forthcoming, yet, by way of curious contrast, with the next breath comes a demand for some radical change, as if, after all, failure and not success would be desirable.

An instance of the kind comes before us just now. The New York *Herald*, speaking of the arrival at that port of the last company of Saints by the *Minnesota*, says—"Brigham Young, in connection with his Church, has established an emigration system which other parties concerned in the colonizing and development of lands, mines, &c., would do well to study. His missionaries in Wales, Norway, Sweden, and elsewhere, hunt out accessible people, and in providing for their transportation to their new homes have filled up the waste places of Utah, and made 'the desert blossom like the rose.'"

Very near that paragraph in the *Herald*, is another to the effect that "the best thing for him (Brigham Young) is to proclaim a 'revelation' which will effect an acceptable revolution in the religion of the Latter-day Saints."

The above are fair samples of the comments of the public press upon Mormonism and the Mormons, blowing hot and cold out of the same mouth, and almost if not quite simultaneously. Now we don't pretend to monopolize all the good sense and consistency, and we do not wish to do so. Nor is there the slightest appearance of danger that the critics of Mormonism will effect any such monopoly. Not a bit. But we do wish that they would put some sense and consistency into their comments, and not let them be supremely silly and flatly contradictory, as many of them are. Well may it be said that the wisdom of the world is foolishness with God, for anything more illogical than many of the lucubrations of public men concerning Mormonism could not well be conceived of. We have been surprised many a time and oft at the ridiculous nonsense frequently put forth by able and intelligent publicists in reference to Mormonism. Indeed it does seem that when a man undertakes to attack Mormonism, be he never so learned, shrewd, and able, he seems to lose all the sense he had, the light that is in him is turned to darkness, and he becomes a blind leader of the blind, and the Bible distinctly designates their common destiny—the ditch. By and by, if they learn not by experience, they fall, like Mr. Jeff. Davis, into the last ditch, not an enviable place by any means.

It is acknowledged, even by unfriendly tongues and pens, that in the matter of emigration the Mormons are and have ever been far in the van. Our mode of operation and the excellent results thereof are held up for public admiration

and imitation. Nor is Mormon superiority limited to emigration matters. Our general and particular organization is pronounced to be thorough, complete, and most effective. Our social condition, notwithstanding the ugly and malicious things sometimes said of it, is allowed to be a model. The peace, the quietude, the industry, the harmony, the union, the absence of drunkenness, of profanity, of all houses and spectacles of licenticusness, the paucity of high crimes and misdemeanours, of crimes of any kind, in Mormon cities and settlements, is very generally, we might say universally, conceded and held up for especial commendation.

But notwithstanding all these things, in spite of the fact that we are held up for admiration and imitation in so many of our ways and doings, every now and then we are asked, sometimes threateningly, to modify Mormonism, to "effect an acceptable revolution" in it. Now is not that very childish or very wicked sort of talk? Childish, in that the talkers, notwithstanding their attainments and abilities, really are ignorant of what they are talking about, do not know what they mean and what to say; or wicked, in that they ask us to come down from the higher level to which we have attained to their low estate, because they are so envious that they cannot endure to see anybody doing any better than they do. Now, we can't do any such thing as that. With hearty willingness we will help them out of the pit, but we cannot go there to keep them company. If our principles and operations are so good and the results so beneficial, let others emulate them. We have no mind to turn back to the beggarly elements of the world. Our course is onward and upward. Our motto is "Excelsior," and we must go ahead, improving and increasing in every good work.

J. J.

THE CAPITAL OF THE UNITED STATES.

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There appears to be considerable dissatisfaction in the American mind respecting the city of Washington as the capital of the United States. That the locality named is not a satisfactory one, and that a removal of the national seat of government to some more central point is desirable, has long been acknowledged. A New York contemporary says—"Washington is, by general consent, one of the worst possible sites for a city. It is hot in summer, dusty in the spring and fall, muddy in winter; it is not easily drained; the air is bad; the winds are bleak; the water is poor; in short, it has most of the qualities which make a place disagreeable and undesirable. It is not surprising, therefore, that those who have to live at the capital, in official capacities, should entertain the wish that the capital should be removed to a pleasanter place. Probably few who have lived there but have wished Washington further—east, west, north or south."

The reason Washington was originally chosen, it is stated, was because the founders of the Government "imagined that cities were corrupt, and that to find Arcadian simplicity, unswerving honesty and integrity, you must go to the country. Therefore they put the capital in a corner."

As might have been expected, the Washingtonians are hugely indignant over the mooted and possible removal. They grumble and protest and squirm and are as obstreperous as the inhabitants of any other village would be. But

local preferences must give way for the general good. Besides, Washington has been the capital nearly a century, and that might satisfy its inhabitants.

The main difficulty of the removal appears to lie in the important query—"What other locality shall be selected?" Some time ago a committee was appointed in St. Louis to arrange for a convention to discuss the question of removing the capital to the Mississippi Valley. The committee have published the following call, in pursuance of the object in question :—

"In consideration of the growing agitation, by the people of the Valley States, upon the subject of the removal of the national capital from Washington City to the Mississippi Valley, the undersigned, believing that it ought to be removed, deem it of the highest importance to a full and free discussion of the subject by the people of all the States, to call a National Convention for that purpose, and in making the call hereby set forth :—

"1. That the present location of the capital is objectionable to the great mass of the people of the country. Its geographical position is in the highest degree both objectionable and adverse to the public interest, and never can be made reconcilable to the vastness of our territory.

"2. That there is every consideration, both in our nationality and our civilization, to demand its removal to the central plane of the continent. Whoever will consider the topography of our country, and the growth of our civilization, must know that the preponderance of national power and national wealth, if not already possessed by the Valley States, will soon be organized and concentrated within the limits of those States adjoining the Mississippi river and her tributaries, and lying between the Gulf and the Lakes. Here will be concentrated the great railroad power of the nation ; here the agricultural wealth ; here will be assembled, in a few years, three-fourths of the people of the country, all controlled by intelligence and industry. Furthermore, we claim that the force of civilization is of vast concern in maintaining good government, influencing national legislation, and giving strength to a nation ; and, therefore, of right the seat of national legislation ought to be fixed in the centre of our national civilization, its wealth, its power, and its population. To obtain a wise discussion of the facts bearing upon this great subject, and to obtain the end for which we labour by a just conviction of our countrymen to this cause, we make this call for a National convention, to convene at St. Louis on the 20th day of October next, said Convention to be composed of delegates from all the States and Territories, as follows :—Each State to be represented by two delegates from each of its Congressional Districts, and four delegates for each State at large ; the delegates to be appointed respectively by the Governors of the States. The Territories will be entitled to two delegates, appointed by their Governors ; also, the district of Columbia will be entitled to two delegates, to be appointed by the Mayor of Washington City.

To facilitate and further the convention business, a sub-committee was appointed to make arrangements with the various railroad and steamboat companies throughout the Union for a free passage for the delegates to the convention, and reduction of fares to all visitors.

Some city in one of the rapidly growing western States, being more central and convenient for the various portions of that extensive nation, especially as the star of Empire has been westward wending for many years and even generations, appears to be favourably regarded by many of the people of the United States, though it is in accordance with human nature that the inhabitants of each possible, if not probable, locality should set forth and magnify the claims of that particular and, as they say, highly suitable situation. St. Louis covets the honour, Cincinnati desires it, and Omaha or Council Bluffs

would not decline it. New York thinks, as she is the commercial and literary metropolis already, she ought to be the political, legislative, judicial, and executive metropolis also. One paper observes that if the capital were in New York, "the greater part of the corruption in our legislation would be prevented." Does anybody believe that? It sounds very like a joke, or, as Artemus Ward would have said, "That is sarcastic."

The *Deseret News* suggests Salt Lake City as a very appropriate point. St. Louis and Cincinnati are objected to for the reason that their climate is not of the best. It is further urged against St. Louis that it is not near the thermal zone of great cities; it is far from central to the population and productive power of the country; it is not central to water and land commerce, nor to railway adaptability and power, nor is there good reason to suppose it ever will be central to population, production, or commerce.

One of the reasons urged for the removal from Washington is that that city is such a wicked place. In this regard, it is to be apprehended there would be no improvement effected by removing to New York. If the United States intend to annex material portions of Europe, then New York might not be the worst place for the capital. Eastern people deprecate the idea of carrying the capital westward. A paper above referred to says:—"To remove the capital to St. Louis, or Cincinnati, or Chicago, as is gravely proposed, would be to jump from the frying pan into the fire. The climate of St. Louis is perhaps the most disagreeable on this continent—unless that of Cincinnati should be accounted worse. Both places are hot and uncomfortable to a degree which must make a visit to Washington, by their residents, a pleasure trip. Both are unhealthful, even when compared with Washington."

It is presumable that the westerners look with as little favour on New York or any other eastern city for the purpose. If the desire is to find some Arcadian site for the national metropolis, where virtue is something more than a name, and where the hand of the Almighty is recognised in national movements, then Salt Lake City would be a good place. But it is not central to the various States collectively. Besides, there is another thing to be thought of, and that is, that, considering the acknowledged very great corruption of Congressmen and other national American officials, and their followers, it would require a vast deal of virtue in any city to become the metropolis of the nation without serious if not deadly injury to its moral status. On that account the honour is not very desirable. Salt Lake City has perhaps as much virtue as any other city. But the Scriptures say—"Lead us not into temptation." If the capital should be removed to Salt Lake City, and if the members of Congress and the other chief officials of the nation at the same time would believe in the Gospel, repent of their sins, be baptized for the remission of them, receive the laying on of hands for the gift of the Holy Ghost, and live a godly life, then such removal might be most beneficial; and when the Saints return to Jackson County, Missouri, they could bring the metropolis of the country along with them. Then it would be in its appropriate and final position. The present agitation will be beneficial in preparing the public mind for some change of site. In due time the change will be made, and the capital will be taken up and set down and built up just in the right place, and that will be in the midst of Zion. But the people of the United States are scarcely ready for that removal yet.

Now in figuring in this way about removal, are we "reckoning without our

host?" Judge Nathan Sargent, commissioner of customs, in the *Washington Chronicle*, says a change can't be made. He maintains that "Congress has no power to change the seat of government," because Washington was ordained to be that seat permanently, and removal would interfere with the rights of property and impair the validity of contracts. Well, if a thing can't be done, it can't, and that's the end of it. But we had almost begun to think that "can't" had become obsolete. Perhaps we were mistaken, and perhaps Congress could not purchase rights of property, nor pass a bill of indemnification therefor, when the public good needed a movement necessitating such a thing.

J. J.

THE MINNESOTA COMPANY.—Elder W. C. Staines, writing from New York, September 8, says:—"The company per steamship *Minnesota* arrived on Monday (6th), and left here last evening (7th) for Ogden, all well and in good spirits."

DEPARTURE OF THE MANHATTAN.—The steamship *Manhattan*, Captain Forsyth, left this port on the 22nd for New York, with 242 souls of the Saints on board, including the following Elders returning from missions in this country:—Joseph Lawson, Robert Dye, and Alonzo E. Hyde. Elder Lawson is in charge of the company. We trust they will have a pleasant and prosperous journey across the ocean and to the mountains.

CORESPONDENCE.

AMERICA.

Off Sandy Hook, 7 P.M.
September 5th, 1869.

President A. Carrington.

Dear Brother,—It is with sincere pleasure and a grateful heart unto God, our eternal Father, that He has spared us thus far on our journey, that I take this opportunity of informing you of our voyage in the good ship *Minnesota* to the Land of Promise.

We left Liverpool on the 25th of August, and, after a very pleasant run of 280 miles, we arrived at Queenstown, with little or none of the direful effects of sea sickness. Remaining here just long enough to take on board some more passengers, going to seek their fortunes in the "Land of the West," we steamed out again to the bosom of the broad Atlantic. Here we began to feel the "swells," and an almost universal desire to turn into our berths was the consequence; but "duty before pleasure" is ever the motto of the Latter-day Saints, and so we felt it necessary to organize the company into wards, which we did, appointing over each a president, whose duty it was to look after the comfort of the Saints entrusted to his charge, to see that they fulfilled their duties. We then selected the best man and most energetic for the office of captain of the guard, and brother J. F. Hardie clerk of the company, and this being accomplished satisfactorily we returned thanks to God and retired to rest.

One of the Swiss sisters, brother Jacob Huber's wife, was confined and gave birth to a boy on the 29th, but it died on the 31st. This has been the only mishap we have had on our voyage, and we are now about to land at New York City. We feel grateful to the Giver of all good for the general good health which we are enjoying at the present. One little boy had a slight attack of the measles, but he is now entirely well.

Ever praying for your continual welfare, we remain, your brethren in the Gospel of Peace,

M. ENSIGN,
Per J. F. Hardie.

ENGLAND.

Norwich, September 18, 1869.

President A. Carrington.

Dear Brother,—In accordance with a practice generally observed by my brethren when having fulfilled missions to preach the Gospel, and as I have endeavoured in my weakness to fulfil a mission to Europe, given for said purpose at the General Conference held in Salt Lake City, April 6, 7, and 8, 1866, I cheerfully, at my release by yourself therefrom, desire to give publicity through the STAR to a few items concerning it. Although I have been many years a member of the church, having embraced the Gospel in the Isle of Man previous to the death of our beloved martyred prophet, Joseph Smith, and emigrated from this country nearly twenty years ago, for the purpose of gathering with the Saints, I never left my home to go abroad among the world to preach the Gospel until my appointment to this mission.

I left my home at Ogden City April 23, and travelled east, with three other missionaries, in Capt. Thomas Ricks' company, going to Wyoming, on the Missouri river, to help that year's emigration of Saints therefrom to Utah. We left Cache Valley by way of north and east of Bear River until we arrived at the regular emigration road. After arriving at the Platte and Laramie bridges, with the privilege of driving over toll free, we travelled on the south side of the Platte River, arriving at Wyoming in the middle of June, all well. In carrying out the counsels given us on leaving home, we journeyed in peace and enjoyed ourselves. After an absence of a number of years from the civilization of the world, the contrast to me was very perceptible, and I felt glad that I had been absent, during which time I had been learning to live according to the requirements of the Gospel, with the rest of the believers in the mission of Joseph Smith.

After a delay of three months in the western and eastern States, I left New York for Liverpool the last of September, on the steamer *Palmyra*, arriving in Liverpool October 11. Brother N. Groesbeck accompanied me on the steamer.

Arriving at 42, Islington, we were heartily welcomed by Brother W. B. Preston and the rest of the brethren then at the Office. I felt glad to meet with my brethren from home.

After remaining a few days in Liverpool, I visited my native island, having received an appointment from President Orson Pratt to labour there. I visited among the Saints, trying to encourage and comfort them; also my relatives and former acquaintances, endeavouring to disabuse their minds respecting the Saints.

I remained there until the latter part of November, when I returned to Liverpool and reported my labours. Having a desire to visit my wife's relatives in Wales, I received an appointment to labour in Pembrokeshire Conference, under the direction of Elder William White, where I remained, making new friends among the Saints, whom I had never seen before, and enjoying my labours in the ministry, until April, 1867, at which time I was appointed by President Brigham Young, jun., to preside over the Herefordshire Conference, to which the Worcestershire was added, making a large and extensive country to labour in. I felt my weakness, but endeavoured to do my best. I found warm friends among the Saints, and enjoyed my labours among them until June, 1868, when I was appointed by President F. D. Richards to this Conference, where I have remained until the present, endeavouring to fulfil my mission to the best of my ability.

The Saints here, as well as in other Conferences where I have laboured and visited, have been kind and have manifested their faith in the Gospel by feeding and clothing me and giving me money to enable me to fulfil the duties of my mission among them. I have been blessed of the Lord, whereby I have been enabled to do some little good. My only regret is that I had not the ability to do more.

I rejoice in the prospect of returning home to the society of the Saints and my family in Utah, after an absence of

nearly 3½ years. I thank the Saints and all who have administered to me of the necessities of life, and pray unto the God of Israel to bless them, inasmuch as they prove faithful in continuing to observe the counsels of the authorities of the Church, and that their way may open whereby they may obtain every blessing they desire that is needful. I am thankful for my experience, in which I have realized the hand of the Lord over me for good.

In conclusion, I thank you for your fatherly counsel and kindness, and pray for the extension of the Kingdom of God on the earth. Excuse my tedious awkwardness in writing, and accept of my best wishes for your future welfare, with that of the brethren labouring with you in the Office.

I remain,
Yours truly,
JOSEPH LAWSON.

UTAH NEWS.

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FROM the *Deseret News* of August 28, 30, and 31, and September 1 and 3, we glean the following—

Mr. William Coplan, of St. George, had returned from Zanesville, Ohio, where he purchased a thirty horse-power sawmill, which was destined for the south side of Pine Valley Mountain, 25 miles north of St. George.

A terrible water-spout burst in American Fork cañon, August 18, the flood carrying away seven bridges and injuring the road to the amount of 1,500 dols. Such a flood had not been known there for twenty years.

The irrepressible George Francis Train lectured in the Theatre, Salt Lake City, Aug. 30 and 31, and, with his private secretary, Mr. Bemis, left for the east Sept 1. After a five weeks' vacation, the theatre was to reopen on Saturday, Sept. 4.

The weather was decidedly squally, Sept. 3, in the city, with occasional showers. Rain fell all day in San Pete. At Provo the storm was severe. In Cache Valley and other portions of the north it rained very hard, accompanied by thunder and lightning.

At a meeting of numerous citizens of Salt Lake City, Aug. 28th, it was resolved to hold an indignation meeting at the New Tabernacle, at one o'clock on Monday, Sept. 6th, to take into consideration various subjects, amongst which the conduct of the Union Pacific Railroad Company in withholding the pay from the men who built their road, and other topics, would be discussed.

While David Lewis, 17 years old, an adopted son of Brother A. Norton, of Brigham City, was in the cañon, Aug. 27, with Stephen Wight, a youth of his own age, Stephen tried to fire an old Derringer, which missed. While he was putting on another cap, the pistol went off, the ball lodging in the heart of David, who stood near by, causing his instant death. It does seem as if people will never learn to be careful in handling deadly weapons.

Brother James Stoddart writes from Grantsville, Aug. 26, that the citizens of that settlement, Tooele, E.T., and the surrounding neighbourhood, held a social party in the Grantsville Woollen Factory, Aug. 20, on the occasion of the completion of that building, which is situated half a mile north of the county road, thirteen miles east of Grantsville, and two miles west of E.T. The building is of stone, and is 89 by 49 feet. President Clarke, Bishop Rowberry, and Father Atkin, of Tooele, were present, the two latter addressing the company. A substantial supper was done ample justice to, and then there was the sound of music and orderly revelry until daybreak. The Grantsville martial band and the Tooele brass band were there, "the latter under a distinguished professor recently from England." The machinery was to be placed in the mill and work commenced as early as possible. The mill was built on the co-operative principle.

We glean the following from the *Salt Lake Telegraph*, August 26 and 30 :—

Mr. W. H. Shearman, of Logan, reports the grasshoppers going north, apparently to finish up the late crops in Cache Valley.

Parties who had recently been on the Salt Lake, reported meeting with immense shoals of grasshoppers floating on the water in different places.

Mr. Picknell, butcher, of Salt Lake City, was bitten by a common house fly, supposed to have been feeding on carrion, and his hand and arm swelled to quadruple size for a few hours.

The brethren recently called to go and settle the Bear Lake country had mostly arrived there. Some of them were making a settlement at Round Valley, and were busily engaged in hauling logs and making fences. The crops were good, and the people were in the best spirits.

The Provo Labour Convention unanimously adopted the following figures for produce and labour :—Wheat, 1 dol 25 cents per bushel ; barley, 1 dol. ; oats, 80 cents ; white beans, 2 dols. 50 cents ; molasses, 1 dol. per gallon ; day labour, 1 dol. 25 cents ; best mechanics, 2 dols. 50 cents ; second-class mechanics, 1 dol. 50 cents ; horse-shoeing a span, 4 dols. ; plastering per yard, 15 to 20 cents ; hard finish, 30 cents.

Mr. E. Stevenson, visiting Davis county, reports the crops very fair and mostly secured. Several grading parties were passed, busy completing the Utah Central roadway. The citizens of Tooele county had rafted large quantities of ties across the Lake, and an immense number were lying on the shore. The measles were bad at Centreville, and several children had died. The co-operative movement was prosperous.

Mr. Richard Pettit, of the 16th Ward, while engaged in threshing for Mr. Joseph Horne, met with a very serious accident. He was driving the horse-power and becoming dizzy he sat down on the platform. Almost immediately he fell across the tumbling rod, and was dragged about three-quarters around the circle before the horses could be stopped. His head was jammed against one of the supports of the horse-power, his face was shockingly mangled, and he was otherwise seriously injured.

Mr. John Hague reports good health and general prosperity in Nephi. An abundant harvest had been gathered. There had been some sickness, but it was rapidly abating. The grasshoppers had damaged late grain, oats, and corn, but 50,000 bushels of grain had been raised in the settlement the past season. Co-operation was flourishing, and handsome dividends were rejoiced in. Handsome dividends are sweet to the shareholders, if not so sweet to the general public.

SUMMARY OF NEWS.

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The number of wrecks reported during last week is 92, making for the present year 1641.—*Liverpool Mercury, Sept.* 2.

A French provincial paper states that a German astronomer has just written a "pamphlet" of 2,000 pages to prove that we shall shortly have a second moon!

The almost unexampled drought that has prevailed so extensively, has borne with unexpected severity upon Virginia, and has shortened the corn crop to the extent probably of two-thirds. Its effect upon the tobacco crop has been scarcely less disastrous.—*Richmond Whig, Aug.* 25.

Among the usual agricultural implements now manufactured in Great Britain are large numbers of elephant plows, which are forwarded by way of the Mediterranean, the Isthmus of Suez, and the Red Sea and Indian Ocean, to the place of their destination. Every morning, at sunrise, the elephant takes his mahout by the waist belt, places him on his back, and starts into the field. Two assistants guide the plow-handles, and as long as the sun is above the horizon the elephant marches along, throwing up a huge ridge behind him, the furrow having a breadth of four and a half feet and a depth of three.